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revolutionary act. Centralization is not a theory—it is a fact, the natural and inevitable result of our national growth. The several States are entitled to the powers granted them by developed and developing Constitutional rights. As to the “defences” of the action of the Federal Government in putting down rebellion, the argument that several sovereignty never existed is the true basis for such action, although other defences are entitled to more consideration than the writer inclines to give them. The monograph is a valuable contribution to the study of Constitutional History.

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CHARITY ORGANIZATION. By C. S. LOCH, Secretary to the London Charity Organization Society. Pp. iv., 106. London: Swan, Sonnenschein & Co., 1890.

THIS is a reprint, with but few changes, of Mr. Loch's paper entitled “De l'Organisation de l'Assistance” written for the *Congrès International d'Assistance*, held in Paris in July and August, 1889.

The charity organization movement is treated as a whole, frequent reference being made to English and American experience. The subject is discussed under the following heads: “Charity Organization a New Movement”; “The Lesson of the Poor-Law,” and “Principles and Methods of Charitable Relief.”

The author's account of the change which has taken place in the conception of the duty of the State to its citizens and of the citizens to the State is the most suggestive feature of the book. He claims that charity organization is a new social movement called forth by the spirit and necessity of the times. Its end is to bring about better social and charitable relations in the same community. Changed political conditions necessitate changes in social relations if the integrity of the State is to be preserved. Formerly the lower classes had no voice in the

management of public affairs. The world in general has grown democratic, and politically, at least, there is no dependent class. Since all classes are to share in the government, the best interest of the State demands that there should be no almost nor entirely dependent class. As all are citizens in name, the State must see to it that they are so in reality. The dependent, if possible, must be made independent. "Accordingly it becomes a duty of the State by some means to prevent pauperism, and of citizens to give their service to the State for that purpose."

In the relations of the richer to the poorer members of the community, new or forgotten duties have been brought to light. The laborer demands a fuller and completer life. Moral as well as political reasons further his plea. For the needy, gifts of money or doles of food and clothing do not suffice. A change is demanded in the administration of private or charitable relief. "The new charity requires of the rich that, for the common good, they submit to the common yoke of labor, and that they help the poor to become self-dependent and competent fellow-citizens."

The Churches seldom enter heartily into the work of the State, and seldom do they preach a gospel of noble citizenship. Alms are often used to further religious teaching or to gain acceptance to religious views. But the religious consciousness of the community is slowly changing, and the "love of the neighbor whom we have seen" is becoming more truthful and real.

This brief summary represents the conditions under which charity organization exists. The movement is defined as "an enthusiasm, as of religion, for the common good, and that, as such, it strives to ennoble citizenship and to perfect it, and, for the prevention and relief of distress, endeavors to realize the duties of individual to individual, and to promote the fulfilment of these duties by coöperation."

The English poor-law system is sketched and the position taken by the Charity Organization Society stated;

for, says the author, the one depends upon the other. We are told that the end of charity is to prevent pauperism, but relief as now administered often produces it, and, in order to obviate this, organization is necessary. Poverty is a relative term, and we should not deal with the poor as such, but with those who have in them the seeds of pauperism. The legal system of relief deals with paupers and is, in the main, deterrent rather than reformatory. It furnishes a background for the organization of charity.

Valuable and convincing statistics are presented showing the inadequacy and pauperizing effects of public outdoor relief. Referring to the years 1867 to 1871 inclusive, in which there was much distress in England, Mr. Loch says, "Pauperism seemed to be growing apace. Relief was abundant, but misery and destitution seemed to increase in spite of it; it seemed almost to feed and multiply upon it. Many thoughts and endeavors at length found a practical result in the establishment of the Charity Organization Society." The curtailing of public out-door relief in London and other large cities has proved most beneficial. In Brooklyn, where it was abolished in 1878, great good has resulted.

Under "Principles and Methods of Charitable Relief," we are told that "for meeting the ordinary contingencies of life by way of relief, it is best that there should be no such systematic provision as will lead people to expect others to do for them, what as citizens, they should, in the public interest, be required to do for themselves. Relief given to meet such contingencies will, unless given under the most careful restrictions and with the utmost discrimination, create pauperism." When such relief is asked, "the question should be 'Ought I not to refuse?' rather than 'Ought I not to give?' And then: 'If I ought to give, how can I prevent in the future the recurrence of distress due to this cause?'" It may be found best to give nothing but personal influence. The thriftless must be induced to become provident and the vicious be persuaded to reform. The

incurable and those past cure, if they have no relatives able to provide for them, should be placed in properly-conducted institutions. The children of such people, and abandoned children must be so maintained and educated that they will not fall into the evil ways of their parents. This leads to the discussion of charity organization societies, the first being established in London in 1869. There are now sixty-eight in England and Scotland, three in Australia, and seventy-eight in America. Their object is thus practically stated by the Manual of the London Society: "The main object is the improvement of the condition of the poor, (1) by bringing about coöperation between the Charities and the Poor-Law, and amongst the Charities; (2) by securing due investigation and fitting action in all cases; and (3) by repressing mendicity."

The machinery of these societies is clearly outlined, and brief suggestions are given for the treatment of different classes of cases. Their methods are "individual work and coöperation, aided by inquiry, and, as far as possible, adequacy of assistance."

Mr. Loch has made a valuable contribution to the literature of charities, and his work will doubtless receive the recognition it deserves.

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UEBER DEN JAPANISCHEN GRUNDBESITZ, DESSEN VERTEILUNG UND LANDWIRTSCHAFTLICHE VERWERTUNG. Eine historische und statistische Studie. Von Dr. Phil. INAZO NITOBE, Sapporo, Japan. Pp. 91. Berlin: Paul Parey, 1890.

In this pamphlet the author, who returns to his native country as professor in the Imperial Agricultural College of Sapporo, gives us an instructive account of the agriculture of Japan, with especial reference to the division of landed property. At a time when the political fortunes of Japan are exciting such general interest a work like the present is especially welcome. It affords us glimpses into